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I.—Account of the expedition of CHACH (*Chacha*) extracted from the *Chach Nameh*, and extracts from the *Tôhfât ul Khwân*. By Ensign POSTANS.

The original *Chach Nameh*, from which the following is taken, is the only known history of *Sindh*, authentic or otherwise, which affords any information on the state of that country, previous to its conquest by MUHAMMAD BIN CA'SIM, under the Khalif WALLID, in the year of the Haj. 92. It exists in the form of a Persian translation from the Arabic, in which it was originally written, by ALI BIN AHMED BIN ABU-BAKR KU'FIE, a resident of *Ooch*; but it is so defective, that much on the following, and other interesting subjects connected with the state of the country at that period, has been lost; the succeeding account, is all that can be given of an expedition led by the brahman CHACH when he usurped the sovereignty of *Sindh*, about the year 20 of the Hejira.

CHACH being firmly seated upon the throne of *Sindh*, and having appointed his brother as his deputy, inquired of BU'DHEMA'N, the minister of the late king, as to the divisions and extent of the empire, seeing that it was his intention to make a tour of his dominions, for the purpose of forming still stronger alliances with those chiefs who were friendly to his rule; whilst he punished, and subdued to his obedience, the discontented and seditious. BU'DHEMA'N informed him, that formerly the country had been divided into four great divisions, each having its ruler who acknowledged the supremacy of the sovereign; in which state it came to SA'HARS BIN DIWAÍJ\*, who was overthrown,

\* *Diwaj* seems a corruption of *dwija*, 'the brahman:' and *Sahurs* resembles much the genitive *sáhasa* of our Saurashtra coins, of whom the first is a *swámi putra* or son of a brahman; but the date seems too recent. See Vol. VI. p. 385.—ED.

and killed by the Persians, under NÍMROZ; it then descended to SA'HASSÍ, a wise and virtuous prince, who made great exertions to improve the country, and who added much to the wealth of the public treasury; he observed, "Oh, CHACH, it is now in your possession, where may it long remain; Go therefore and see the country, for by so doing, and personally inquiring into its affairs, the dominion and power over this vast territory will be fully secured to you." CHACH approved of this advice, and having prepared a large force, set out to go towards *Hindostan*, which was close to his territories. After many marches he arrived at *Hissarpáyeh*, on the southern shore of the river *Bíás*; the governor of that fort, MALAK BAMEA'H, opposed his progress; engagements ensued; MALAK BAMEA'H was defeated, and fled to the fort where he entrenched himself. CHACH staid at this place some time, until, his supplies failing, he made a night march, and arrived at *Iskúnder*, which was a fortified place, and encamped near the city. Now in that fort was a person named MATYEH, who was well disposed towards CHACH, and the most influential man in the place. CHACH sent messengers to him, promising him the fort and the government of that part of the country, if he would contrive either to destroy, or imprison MALAK BAMEA'H, the governor of *Iskúnder*; and in order to ratify his promise, he delivered written agreements to MATYEH to that effect. This latter acceded to these conditions, and seizing an opportunity slew MALAK BAMEA'H by night, and brought his head to CHACH, who made MATYEH governor of the country, whilst the great people of the place paid visits, and brought presents to CHACH, acknowledging his authority. From this place, he proceeded towards the country of *Máltán*. Now in the city of *Máltán*, was a governor named BHU'JÍRAH, of the family of SA'HASSÍ the late king; when this man heard of the arrival of CHACH on the confines of his dominions, he came with a large force to the edge of the river *Ráwí*; his nephew SÍHUD, was governor of the fort of *Sukeh* to the eastward of *Máltán*, and his cousin ASSI'N came with a large force to the edge of the *Bíás*, where he encamped for three months, until the water decreased, when he forded it, and came to join SÍHU'D, at the fort of *Sukeh*, which place CHACH besieged. The besieged held out for some time, until they became distressed, and much slaughter ensued on both sides. SÍHU'D then fled towards *Máltán*, and made a stand on the bank of the *Ráwí*; CHACH advanced upon *Máltán*, and BHU'JÍRAH prepared his forces and war elephants to oppose him. After much fighting and slaughter, BHU'JÍRAH was defeated, and fled for refuge to the fort, from whence he dispatched emissaries to *Cashmere*, telling the governors of that place, that the

brahman CHACH, with a powerful army was in the country, and that there would be no bounds to his conquests, unless they sent assistance to enable him to repel the invader. The messengers from *Cashmere* returned with the following answer: "The governor of this country is just dead, and his son is a minor: the army so far from being disposed to obey him, are rather inclined to be mutinous: we must first settle the affairs of our own state, before we offer to render you the assistance you require." On receiving this reply, BHU'JIRAH sued to CHACH for safety for himself, his family, and the whole garrison, when he promised to evacuate the place, and depart from the country: this was acceded to. The fort and whole country of *Multan*, were taken possession of by CHACH, and BHU'JIRAH departed to *Cashmere*. After this acquisition of territory, CHACH proceeded to the temple, where he prostrated himself before his gods, and made his oblations: after having appointed a *Thakur* as his deputy to govern *Multan*, and the governors of *Malud*, *Karud*, and *Ishpahar*, having proffered their allegiance, CHACH proceeded towards *Cashmere*, to the boundaries of which country he arrived without any opposition, because, when God raises a man to power, he facilitates all his difficulties, and gratifies all his wishes. So CHACH proceeded from stage to stage until he arrived at the fort of *Shah Kulhar*, higher up than *Kisa*, and which is situated upon the confines of *Cashmere*; here he halted for one month. Some of the neighbouring chiefs were refractory, whilst others acknowledged obedience: he formed new alliances, and strengthened old ones, with many of the nobles, and when affairs were settled, he sent for two young trees, one a willow and the other a fir; these he planted on the borders of the country of *Cashmere*, on the edge of the river which is called *Panj Mahiyat*, near the hills of *Cashmere* whence it rises; he remained here until the branches of the trees met, and then decreed, that they should be considered as the boundaries of the two territories, on that side was to belong to *Cashmere*, on this to *Sindh*. After this he returned to *Alor*, where he remained for one year. Having now completely settled the affairs of the country to the eastward, CHACH observed to his minister BU'DHEMA'N, that it would be necessary to make a journey to the southward and westward; whereupon he proceeded to the fort of *Budhapur* and *Secustan*, the governor of which latter place was named MATTEH. From a place called *Dahtamat* (which is a boundary between *Sammah* and *Alor*) he went to *Budyeh*, whose governor was the son of KOTUD. The capital of the country was *Kakaraj*, the residents of which are called *Sawis*. CHACH attacked them, and took the fort. KA'KEH BIN KA'KEH came to CHACH, and asked for safety for his father

and family, promising to pay tribute and be obedient. CHACH then proceeded towards *Secústan*. MATTEH the governor came out to battle, but was defeated and fled to the fort, where he was besieged. After a week, CHACH took the place, and reinstating MATTEH as the governor, left agents of his own there for its greater security. Here he staid for some days, until all the affairs of the country being settled, he sent messengers to *Brahmanábád*, to the governor AKHAM LOHA'NA', who had also charge of the provinces of *Sakeh*, *Sammah* and *Suhuteh*, to bring him to obedience. The spies who had been stationed on the road, which is a few days' journey from *Makrán*, intercepted a letter which AKHAM had written to MATTEH wherein it was thus written: "Your letters have arrived: whilst I live I will prevent any person from encroaching upon my dominions. Who is this CHACH that I should fear him? a thousand such have come and departed, who is not a king, but a brahman; you are free to travel in my dominions, from *Brahmanábád* to the sea at *Díwul*, no one shall molest you, nay, I will assist and protect you, for I am powerful." CHACH on reading this, wrote to AKHAM thus: "You are proud of your power and bravery, but be not too confident; it is true that the countries I possess were not mine by inheritance, but they are the gifts of God who protects me, and whose assistance I alone supplicate. It is in this way that I have always overthrown my enemies."

CHACH marched to *Brahmanábád*. AKHAM LOHA'NA was not at that time there, but in another part of his dominions; but hearing of the arrival of CHACH, he hastened to oppose him. After a great battle and much slaughter AKHAM was defeated and besieged in his own fort.

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The following are from the *Tufat ul Khwán*.

*Methods of deciding the innocence or guilt of persons accused of misdemeanours.*

1st. It is a practice with these people (although a foolish one\*), when any person is accused of theft, to give him the trial by fire: if he passes through the flames unhurt, they conclude him innocent.

2nd. Another plan is, to place an iron spade heated to a white heat

\* NOTE.—These, or practices equally ridiculous, are at the present day common in *Sindh*. Since writing the above, I have been informed by a most intelligent native (SAYAD AZAMUDDÍN) for some time resident at *Vikhar*, as British agent at the mouths of the *Indus*; that the most approved method at present in use amongst these people, is for the accused to dip himself clothed in the river, from whence if he emerges with his body dry, he is beyond doubt innocent of the crime laid to his charge! Truly, such methods of administering justice must leave the accused but a sorry chance of escape; whether innocent or guilty.

upon the palm of the hand; some green leaves are tied together with raw silk, and placed upon the heated iron: if the accused be innocent, the leaves remain unburnt and the hand uninjured; (as has been frequently observed) but if guilty, both the leaves and hand are burnt. For example, a certain woman stole a pair of *siwárehs*, (kind of ornament) from another woman, and denied the theft, whereupon, they agreed to decide the question by means of the heated spade. The accused placed the articles stolen in a basket, covering over and concealing them with cotton, and previously to undergoing the ordeal, gave the same to the owner of the *siwárehs*: then, fearlessly lifting the spade, she returned it to the ground unhurt, although the heat was so great, that it scorched all the surrounding earth. The accuser, enraged at seeing the woman, whom she knew to be guilty, escape without injury, threw down the basket, when the ornaments rolled out, and the truth became apparent.

3rd. They sink the foot of a post in deep water: the accused is directed to dive to the bottom of the post; at the moment that he does so, an arrow is thrown, and a person dispatched to bring it; the post is then moved, if the accused be guilty, he rises to the surface, but if innocent, he is enabled to stay in the water.

#### *Magic and Divination.*

These people are great magicians; one woman will charm away the butter from the curds of another, and add the quantity to her own. For instance\*, I was once the guest of a woman in a village who had prepared her curds for butter, when under pretence of asking for fire, she proceeded to the house of a neighbour, whose curds she saw were also ready; my hostess returned, and in a short time by dint of powerful charms, produced as much butter from the produce of one cow, (which was all she possessed) as could scarcely have been produced by ten cows. Their best method of divination is by means of the blade-bone of a goat. The following once occurred.

A party of hillmen being pursued by enemies, left their stronghold, and fled to the plains; they had amongst their number, a *Máneh Sang*, (so this description of diviners are called). On the road they found the blade-bone of a goat, and requested the diviner to tell them how far their pursuers were behind. He looked at the bone and reported that they were close upon them. He was then directed to point out the best means of escape; he ordered them to sprinkle the contents of their

\* This is quoted from the author of the *Tohfal*, who speaks in the first person.

mussocks upon the ground, and pass over it; they did so, and proceeded on their journey. In a short time, the other party arrived, having also with them a *Máneh Sang*, who, looking at the water and the direction the pursued had taken, told his companions that there was no use in proceeding further, as the enemy had crossed the (water), they accordingly gave up the pursuit.

*Tracking footsteps, and Omens.*

These people are wonderfully expert in the art of tracking footsteps; they can distinguish those of friends from strangers, old from young, nor do they lose the track over any kind of ground. Some can also divine from the noise of birds, particularly from that of the woodcock or quail, both of which are birds of great omen. I was once with a person who said to me, come along quickly, for, from the omens of the birds I know that guests have arrived at my house, as also, that a certain person is dead. It proved to be as he had predicted.

*Stories.*

No. 1. In the time of OMAR SUMRAH, two extraordinary circumstances occurred, which I will relate: 1st, a beautiful girl named MÁHRU'Í, who resided at *Talhár*, was betrothed by her family to a person named PANU', but afterwards given in marriage to another. PANU' enraged at what had occurred, determined upon revenge, and with this intent, reported to the king OMAR, that MAHRU'Í was exceedingly beautiful, and fit only to be an inmate of his harem. OMAR on hearing this, disguised himself, and mounting a swift camel proceeded in search of the beauty; he found her, and being enraptured with her charms, seized the first opportunity of carrying her away. MÁHRU'Í's virtue however was proof against all the king's entreaties, and after a year had passed in vain endeavours to gratify his desires, he sent for the husband, and resigned her again to his care. Notwithstanding OMAR's assurances to the contrary, the man's mind was infected with doubts as to his wife's purity, nor did the taunts he underwent from his tribe, on the subject of her residence with the king, diminish these suspicions; in short, he ill treated MÁHRU'Í, and did not scruple openly to curse OMAR, as the cause of his misfortune and disgrace. These circumstances, reaching the ear of the king, in a transport of rage he headed a body of troops, determined to inflict summary punishment upon the whole of that tribe; but MÁHRU'Í interceded to dissuade him from so cruel and unjust a proceeding, pointing out, that the fault was his own, in keeping a stranger's wife so long in his own house. Whilst in order to satisfy her husband's doubts, and set his mind at rest, she underwent the trial by fire, and coming out unscathed, proved to

him and all the tribe, that she was spotless. They then lived together in the bonds of affection.

*Súsi and Panún.*

2. In the city of *Bahanpurweh*, resided a rich man, whose wife after remaining for many years childless, brought forth a daughter; the father's happiness at the event was very great, but on consulting the astrologers as to the future fate of the child, they predicted, that she would marry one of the Muhammadan persuasion. In order to prevent the disgrace which must attend such a connection, the father determined to destroy the infant; and for this purpose, placed it in a box which he threw into the river. By chance, it floated to the city of *Bahanpore*, and was picked up by a man in the employ of a dhobí of that place. He took it to his master who opened it and found the child alive. Being without children himself, he adopted the girl as his own. In time *SU'SI'*, (for so she was called,) became so renowned for her beauty, that whenever she went abroad, she was followed by a large concourse of the people of that city. Now it happened, that a large caravan of merchants from *Kish* and *Makrán* halted at *Bahanpore*, and some of these, having seen the girl, on their return, reported her beauty to *PANUN*, the son of the governor of *Kish*. He became enamoured of her description, and disguising himself as a merchant, travelled with the next caravan to the city of *Bahanpore*, for the purpose of satisfying himself as to the truth of the reports he had heard. The better to carry his purpose into execution, he entered the service of the dhobí, and soon contrived to see *SU'SI'*, whose real charms exceeded all description. In a short time, he made her acquainted with his passion, which she returned; and by the consent of the dhobí, they were married.

When the intelligence of this reached *PANUN'S* father, he was annoyed at the connection which his son had formed, and dispatched other two of his sons to bring their brother back. They arrived at *Bahanpore*, and took up their residence near the house of the dhobi where their brother lived, until watching an opportunity, they one night seized *PANUN*, and placing him upon a swift camel, returned with him to their father. The grief of *SU'SI'* on discovering the abduction of her husband knew no bounds; she determined to follow him, and took the road to *Kish*. After travelling for about 40 kos from the city, overcome with thirst and fatigue, she fell exhausted to the ground, but in so doing, her foot struck a stone, and immediately there gushed forth a spring of limpid water, with which she quenched her thirst; this same spring yet remains, nor was it ever known to become dry, even in seasons of great drought, when all the

tanks, and other springs in the country, have been parched up. SU'SI', in commemoration of the goodness of God in thus miraculously affording her assistance, planted a sprig of the tree from which henna is procured, on the edge of the spring. The tree is to be seen there at the present day.

Proceeding onwards towards the hills, she was again distressed with fatigue and thirst, in which situation a shepherd observing her, and being struck with her extreme beauty, advanced for the purpose of offering her violence; by entreaty however, she prevailed over him sufficiently, to induce him to desist from his evil designs, until he had first satisfied the thirst with which she was tormented. Whilst the shepherd returned to procure her some milk, SU'SI' prayed to the almighty to release her from her manifold calamities; her supplications were answered, the hill whereon she stood opened, and she entered the fissure which closed after her, leaving only the edge of her garment visible, as a proof to the rest of mankind of the power of God, and to direct her husband PANU'N, to the spot. When the shepherd returned, and saw what had happened, he reproached himself bitterly as the cause of the calamity, and piled a few stones together in the shape of a tomb, as a memorial of his grief. In the mean time, PANU'N continued inconsolable at the separation from his beloved wife, and his father seeing that he was determined rather to die than live without her, became apprehensive for his life, and dispatched him in charge of his brothers, to seek SU'SI'. When they arrived at the spot in the hills, and were informed by the shepherd of the circumstances attending SU'SI'S death, they were overcome with fear and astonishment. PANU'N, under pretence of paying his devotions at the tomb of his wife, withdrew from his brothers, when he supplicated the almighty to join him in death with his beloved SU'SI'; the earth again opened, and he was swallowed up also. The brothers returned to their father, and reported what had occurred. This is a story well known in *Sindh*, and MIR MASU'N BAKERIE, the author of the 2nd *Chach Nameh*, has composed some verses upon it, under the title of Hassan and Naz\*.

3. It is related, that during the reign of a king of *Cutch* named LAKEH, there lived a jogi who was wonderfully skilled in the various properties of herbs, and who had for years been occupied in searching for a peculiar kind of grass, the roots of which, if burnt and a man

\* NOTE.—There can be little doubt, that this, as well as the succeeding legends, relative to the destruction of the cities *Alor* and *Bráhmanábád*, have their origin in some convulsion of nature.



thrown into the same fire, the body of the person so burnt would become gold. Any of his limbs might afterwards be taken away without the body sustaining any diminution for the parts so taken, would always restore themselves. It happened one day, that this jogi whilst following a flock of goats, observed a red goat eating of the very grass he was so anxious to procure. He immediately rooted it up, and desired the shepherd who was near, to assist him in procuring firewood. When he had collected the wood, and kindled a fire, into which the grass was thrown, the jogi, wishing to make the shepherd the victim of his avarice, under pretence of its being necessary, desired him to make a few circuits round the fire. The man however suspecting foul play, was beforehand with him, and watching an opportunity, seized the jogi himself, and threw him into the fire where he left him to be consumed. The next day when he returned to the spot, great was his astonishment at beholding the golden figure of a man lying amongst the dying embers. He immediately chopped off one of the limbs, and hid it. The next day, he returned to take some more, when he found to his surprise, that another limb had replaced the one he had taken off. In short, in this way the shepherd soon became wealthy, and afterwards revealed the secret of his riches to the king LAKEH, who by the same means, accumulated so much gold, that every day, he was in the habit of giving 1,25,000 rupees, in alms to fakirs.

*The country of Cutch taken possession of by the men of Sammáh.*

Many of the men of *Sammáh* emigrated to *Cutch*, the ruler of which country treated them with kindness and consideration. After some time they represented that they had become a powerful and numerous tribe, able to support themselves without burthening the state, for which purpose they petitioned the government for a grant of land, which they pledged themselves to cultivate, and pay tribute and tax, like the other subjects of the country. The king of *Cutch* with great generosity, bestowed broad lands upon them, and also gave them 500 carts laden with grain, which they promised to repay with the produce of their agriculture. In the course of time, these people made themselves acquainted with the affairs of the country, and became ambitious to possess it. With this intent they formed a plot in the first instance to seize the capital, and residence of the king, which was as follows; they concealed armed men in their 500 carts, covering them over with grass, two men in each cart, and one as a driver. Under pretence of selling the grass, they were about to enter the fort, but seated in the porch of the gate, was a brahman, an astrologer, whose business it was to divine the intentions of all who entered the city, and who warned the door-keepers

of danger by telling them, he was sure flesh was concealed under the grass. These men would not believe him, but to prove the truth of his assertion, thrust their spears amongst the bundles of grass in the foremost carts. The *Summáhs* who were thus wounded, wiped the stain of the blood to prevent detection; the door-keepers were deceived, the brahman was taunted as a false diviner, and the whole of the carts passed into the city. In the night, the *Sammáhs* left their places of concealment, and took possession of the place, and of the whole country, the descendants of the *Summáhs*, are governors of *Cutch* to this day\*.

*Downfall of the Cities of Alor and Bráhmanábád.*

DILU' RÁÍ was a tyrant, and his oppression and injustice caused the downfall of the cities of *Alor* and *Bráhmanábád*: as they are extraordinary circumstances, I will relate them. It was the practice with that monster of cruelty, to deprive every merchant who visited his city of half his property, and to seize by force the beautiful wives of his subjects, who were made to minister to his sensual gratifications. It happened that a very wealthy merchant by name, SIEF UL MULK, (some say, he was not a merchant, but a prince in disguise,) halted at *Alor* on his road to *Mecca*; he was also accompanied by his wife, a very beautiful woman: in those days, the waters of the river *Mehrán*, ran close by the city of *Alor*. Now when DILU' RÁÍ, heard of the riches of SIEF UL MULK, and of the beauty of his wife, he determined

\* The city of *Goontree* or *Goatree*, one of the three remarkable ruins in *Cutch* and which the writer of this has visited, was the scene of this stratagem; as the strong current in this province agrees so nearly with what our author has written, it is herewith given in the words of Captain BURNES, whose paper on these and other subjects connected with *Cutch*, leave but little employment for the pens of others.

After describing the situation of the city, and the discord which exists amongst its inhabitants, the account says, "Discord having been once sown among them, their city fell into the hands of a body of *Sumas* or *Jharejas* through treachery. This tribe had migrated from *Kacho* in *Sindh* to *Cutch*, and tended herds of cattle in the neighbourhood of *Goontree*, supplied the city with grass, &c. and being encouraged by the differences among the *Rajpoots*, they secretly introduced armed men into the city, not exactly in the bowels of the wooden horse, but concealed during night in carts among the grass, and thus possessing themselves of *Goontree*, as the Greeks did of *Troy*, they forced the *Sands* to flee from *Cutch*, and they settled in *Bal* beyond *Lenree* in *Jhalawar*, where their posterity are said still to exist.

"It is in the mouth of every one, that the inhabitants of *Kattywár* are from *Cutch*, which gives probability at least to this story.

"The chiefs of the tribe of *Suma*, which thus came into power, were *MOR* and *MUNAI* names of notoriety to this day, and often mentioned by the *Bhats* of the country in their songs; and it was the son of this *MOR*, who afterwards took *Káncot* in *Wágur*, and extended his rule over all *Cutch*, and converted the province into a petty kingdom in which it has ever since continued."

to rob him of both, and told him of his intention. The unfortunate merchant, petitioned for three days' grace, when he promised to accede to the tyrant's wishes in all things. SIEF UL MULK was a holy man, and that night prayed fervently to God and the prophet to assist him in his difficulties; he had a dream, wherein he was desired to collect together all the masons of the city of *Alor*, and cut a road through the neighbouring hills, sufficiently large to allow of the passage of a boat, by which means he should escape. The merchant reasoned within himself, that such could not possibly be the work of mortal hands, but since it was the will of the most high, he did as he was directed, and in one night the passage was completed; the river changed its course, and flowing through the new channel, enabled SIEF UL MULK, to escape with his wife and property, from the fangs of the tyrant DILU' RA'I. The river has ever since flowed in the new channel, and from its so doing, may be dated the downfall of the city of *Alor*, which rapidly fell into decay, and from being the capital city of the country, soon became a mere ruin. It is related, that SEIF UL MULK with his wife returned from *Mecca*, and took up his residence near *Sitaporu*, where he died after having two sons; his tomb, and those of his sons, are well known as places of pilgrimage.

*Destruction of Bráhmanábád.*

After the river had left the city of *Alor*, DILU' RA'I took up his residence at *Bráhmanábád*; he had a brother named ЧОТАН, who by the blessing of God had early in life embraced Islamism, and knew the Korán by heart; his friends importuned him to marry, but he shewed a disinclination to do so, till one of them tauntingly observed; "Oh, he does not intend to marry a native of his own country, but will go to *Mecca*, and take unto himself the daughter of some wealthy Arab. Now it so happened, that ЧОТАН at that time contemplated a journey to the holy city; this speech, and the importunity of his friends urged him to the measure, and he departed. During his residence at *Mecca*, as he was one day walking in the street, he observed a woman standing at the door of a house reading the korán aloud. ЧОТАН stopped to listen to her, whereupon she asked him, why he did so? he said, "He also was anxious to read the korán, and that he would consider himself her slave, if she would instruct him. The woman replied, My teacher is the daughter of such a person, if you will disguise yourself as a woman and accompany me, I will introduce you to her." They went accordingly, and in his disguise, ЧОТАН attended daily upon his instructress, who in addition to other accomplishments, was also skilled in astrology. On one occasion ЧОТАН remarked to her, "You who are so well skilled in fore-

telling the destinies of others, are you acquainted with your own?" She said "Yes; and it is foretold that I shall become the wife of a native of *Sindh*, and you are the man." CHOTAH, finding his secret revealed, no longer continued his stolen visits, but making the girl's parents acquainted with his passion, was lawfully married to her, and returned to *Bráhmanábád*, where he employed himself in trying to persuade DILU' RA'I, to abandon his evil courses, but without effect. The beauty of CHOTAH'S wife (FATIMEH), reaching the ears of the tyrant, he determined to possess her and for this purpose sought an opportunity whilst his brother was from home to visit his wife. CHOTAH being informed of this, returned quickly and taking FATIMEH with him departed from the city, after venting maledictions upon it, and the tyrant who ruled there, prophecyng that the place, and all who inhabited it, would be overthrown. Many believed his predictions, and fled; three nights afterwards, it was, with all its inhabitants, swallowed up; one single minaret alone remains as a warning to the rest of mankind.

#### *Worship of Idols.*

BIN CA'SIM after the taking of *Alor*\* entered the city, where he observed a number of people prostrating themselves before a temple. On inquiring, he found that they were worshipping idols; he entered the temple, where he saw the figure of a man on horseback so perfect, that he drew his sword to defend himself, but the bystanders told him to sheathe it again, as the figure he saw was not a man, but the resemblance of one and an object of adoration. Upon this, BIN CA'SIM advanced to the figure, and the better to prove to these people the absurdity of their religion, drew one of the gauntlets† from the hands of the idol, and observing to the idolators that their divinity had now only one gauntlet left, desired them to inquire of him, what had become of the other? to which they replied, "How should the inanimate idol be able to answer a question; what can he understand of such things?" Then said BIN CA'SIM, "what strange sort of god do you worship, who so far from being acquainted with the state of others, is not even able to answer a question concerning his own." The unbelievers were ashamed at the rebuke.

\* 93 H. 711 A. D.

† Literally, the word is دستوان *dastwán*, gauntlet or glove, probably more correct as an ornament of some kind, than a glove.